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FACULTY ISSUE

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Artist's Proof

Wayne Kimball 1987

Student Review is an independent student publication dedicated to serving Brigham Young University's campus community.

Student volunteers from all disciplines edit and manage Student Review; however, opinions expressed are those of individual authors and do not necessarily reflect views of the SR staff, BYU, UVCC, or The Church of Jesus Christ of Latter-day Saints.

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Personnel Director's Note:

The Most Intriguing Professors at BYU

I'VE BEEN WITH *Student Review* nearly four years, and we have rarely run such things as a list of the most intriguing professors at BYU and why they deserve such a title. Now, as I am about to graduate, I feel like pinpointing those who have truly helped me to think, and who I wholeheartedly recommend to any other student. Sappiness could enter in here, be forewarned. This is my little testimonial, and I'm unexpectedly a bit nostalgic about leaving.

Dr. Allen Bergin, a professor of psychology, is a (excuse the cliché) pioneer in his field. He is working on developing a religious psychology—indicating how both fields can benefit from each other. I love his openness in reference to things like the perfectionism for which some Mormons strive, his respect for his students, and his effort to really see the bridges between two fields—religion and psychology—and how they can help each other.

American Heritage, one of those G.E. classes most people dread, taught me about something I knew next to nothing about, political theory. Dr. Noel Reynolds nearly smothered us with the amount of homework required, and mandated summaries of all the reading material, exempting the possibility of sluffing off. At times I hated Hajek and Novak, this 8:00 am class that I missed sleep for, and the near impossibility of achieving a perfect score (or even an 80%) on anything. But Dr. Reynold's lectures were in-

credible—he could probably charge for them and get away with it. I learned more in that class than perhaps any other.

Teachers who I retrospectively admire have sometimes upset me. This is very true of James Faulconer and Richard Williams. Sometimes this honors seminar really angers me. Who are these guys to say that my metaphysical world view is all wrong? Or that the way I've been thinking most of my life is part of an old Greek philosophical model that is mechanical and should be trashed? As mad as I get in this class I love the way it gets me to think and reexamine everything I think I believe. I owe something to these men for awakening me to my own ignorance and alerting me that I may not know everything for sure.

Listed in the schedule as the popular "staff," Mary Pollington could easily go unnoticed. For me she does not. She devotes hours to grading papers and making comments, accepts rewrites, and most particularly cares, in a genuine way, that her students learn how to write better. Her desire for her students to excel, combined with her wit and congeniality, influences many to actually perform as she wishes them to perform.

Dr. Bonner Ritchie taught at Berkeley for awhile, and his personality exemplifies his experience. An Organizational Behavior professor, he speaks of metaphors and organizations and the possibility of victimization. His class required several books, but the classroom situation was primarily a discussion section where I gained as much from other students as the professor. His poignant insights into the literature we read taught me to view novels in a different and more constructive way.

Dr. Harold Miller struck me at first as a very intimidating man. His vocabulary, illustrative of his brilliance, prompts students to bring pocket dictionaries to class. With time, however, this intimidation has given way to respect and admiration. Like Reynolds, Miller lectures in a very articulate and eloquent fashion. He also prepares his lectures well, they're not thrown together, or just a rehashing of the assigned readings. When we're studying Plato, he reads directly from *The Republic*, when reviewing behaviorism he quotes Skinner. His knowledge of all fields facilitates comparisons of diverse aspects of psychology to literature, philosophy, and science. Freshman colloquium is one of

those classes that I never could have done without. It was literally "hard as hell," 12 credit hours, 2 semesters, and a startling introduction to college. Dr. Bennion, Dr. Lorna Best, Dr. Brian Best, and Dr. John Gardner led small discussion groups and assigned many papers (that were graded very harshly) and readings. It was not uncommon to be expected to read an entire book by the next class period. However, colloquium was probably my best class of my entire college experience. I clarified my religious beliefs, and it gave me a reasonable, viable hope that I could discuss and learn intellectual things yet remain a devout Mormon. Mormonism is not an idealized candy-coated faith, but can be reconciled with psychology, philosophy, and intellectualism in general. I thank the aforementioned individuals, among others, for helping me see that more clearly, and fulfilling the role of a university in teaching me to think, to doubt, and to formulate my own views.

Kimberly Anne Bielema

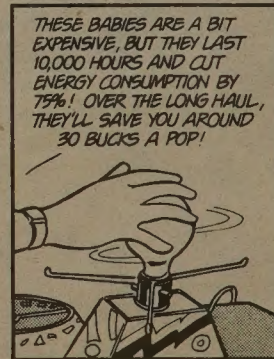
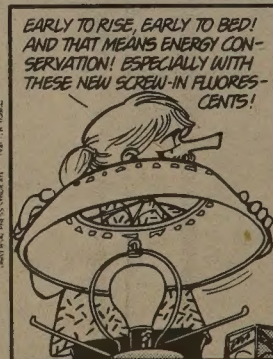
Staff Notes

Staff Person of the Issue: Alyson Rich. Alyson has worked diligently as Production Director for the past year and has improved the layout and the design of the paper immeasurably. She had retired last week, but came back to help us with numerous text related problems, finishing everything up for us very early Tuesday morning.

Student Review Mandatory Service Project (a contradiction in terms) on April 15. We will be visiting a retirement home. Meet at the SR office—515 N. University Ave. Even Chris Diener will be there! Call Kim for a ride at 377-1379.

Spring Pie Party. Come celebrate the Easter/Spring season March 18th at Merrill's house. Call Julie Curtis for details 375-1337 or between 10 and 12 AM in the Honors Office 378-6137.

And special praise to the entire layout staff for their valiant efforts in the face of almost overwhelming incompetence on the part of the editorial staff.



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Orthodoxy and Fellowship

by John J. Murphy, Professor of English

ORTHODOXY IS DEFINED as right belief; in matters of religion this means consistency with a professed faith. A Christian orthodoxy seeks its foundation in the New and Old Testaments, traditional and official teachings based on these Scriptures, and in liturgy. The Catholic church and mainline Protestant churches use some form of the Nicene Creed, which is an appropriate text for discussing their orthodoxies. The creed establishes one God, the Parent, and Jesus Christ as God "consubstantial" with the Parent, born before time but made flesh in time by the Holy Spirit from the Virgin Mary to redeem humanity. The creed acknowledges Christ's suffering, death, resurrection, and ascension, and anticipates his second coming. The Holy Spirit is also recognized as

God proceeding from Parent and Son and the source of prophecy and teaching in the universal and apostolic church. The creed concludes with a profession of faith in one Baptism for the forgiveness of sins and anticipates general resurrection and salvation.

There are dif-

ferent versions of this common orthodoxy. These involve the administrative structures of different church organizations and cultural traditions contributing richness and diversity to sacramental life. Basic theological differences surface in the versions and claims made for priesthoods, in the number and meaning of sacraments, especially Baptism and the Eucharist. Differences emerge regarding the necessity of Baptism for infants, how and what sins are forgiven at Baptism, whether or not the bread and wine of the Eucharist are symbols or in essence the Body and Blood of Christ, and, if they become so, what the instrument is of their transubstantiation. In the Catholic church the priesthood is based in the Eucharist and becomes the channel of God's power over the Eucharistic elements. Even though this is the central sacrament in Catholic Christianity, and a devout Catholic may exclaim, as Flannery O'Connor once did, "If it were only a symbol, I'd say to hell with it," this dynamic belief need not discredit other versions of the Eucharist celebrating human community transformed by fellowship with God. This considered respect has changed Catholic to catholic in designating Christ's church in modern Catholic liturgies. Baptism is the turning around of a life toward Christ, which, I suspect, is a more essential happening than the physical sign of the sacrament or ordinance. Care must be taken that the ritual doesn't undercut the spirit of being born again.

Orthodoxy if understood narrowly or defensively tears apart the Body of Christ. While I regard my religion as having the potential for full Christianity, center my faith experience in the Eucharist, take comfort in sacramentals (images, statues, the crucifix), petition my favorite saints and the Virgin, light candles and even tolerate visiting shrines, these

activities must translate into moral concerns and actions and a giving rather than divisive attitude toward those of other faiths, even beyond Christian fellowship. The size of one's God usually reflects the exclusivity of one's orthodoxy. In humanizing God, pettiness becomes a divine quality, and one's church body translates into a chosen people and a them and us mentality. To counteract such tendencies the best theological centers have become ecumenical; even in denominational universities with distinguished theology departments, like Notre Dame's, scholars of Jewish, Lutheran, Episcopalian and other faiths study and frequently worship in community.

Father Richard McBrien, head of Notre Dame's theology department, recently distilled the essentials of Catholic orthodoxy in his popular weekly column. These include: belief in the Trinity (God as creator, redeemer, sanctifier); belief in Christ's divinity and in the saving effects of his death, resurrection, and ascension; belief in the necessity of sacraments and in the real presence of Christ in the Eucharist; belief in the resurrection of the body and eternal life; belief in the essential need for grace but in the role of human freedom in salvation; belief in the necessity of belief (faith) for salvation but in the necessity of reason to explore the mysteries of faith; recognition of our responsibility to forgive our enemies and to be our brothers' and sisters' keepers, that we are bound by charity and justice to share what we have with those in need; belief in the essential goodness of the created order. While there are distinguishing denominational qualities in this list most of these essentials are common to Christianity in general.

These are exciting times for serious Christians. Non-essential distinctions are eroding as people become more informed about each other's beliefs and face the common threats of materialism and amorality. There are challenges to traditional prac-

tices difficult to justify outside fundamentalist camps. These include an exclusively male priesthood, an exclusively celibate priesthood, unquestioned and centralized ecclesiastical authority, restrictions on mixed marriages, on participation in sacraments, and so on. It is interesting that none of these issues challenge Father McBrien's list of essentials.

I have very good Methodist friends in Omaha who informed me that all baptized Christians were invited to share the Eucharist at St. Cecilia's Cathedral last Christmas. My friend's elderly mother was very uncomfortable in a Catholic church, and he and his wife, middle-aged, did not take Communion; however, their grown sons did take advantage of the invitation. There is much hopefulness in this, that we are becoming secure enough to share, to recognize Christ in each other across sectarian lines. We must recognize the validity of the orthodoxy of others; the bottom line is that we are all incomplete and in need of redemptive grace whatever its channel. Orthodoxy then becomes dynamic, not divisive.

Dr. Murphy wrote this essay at the request of Student Review.

from the Horse's Mouth

When we have the United Order, there will still be some people that will be more wealthy than others, but the poor won't care.

Mickey Mouse is great, but the Spirit doesn't bear witness of him because Mickey wasn't with us in the preexistence.

See the President would be like the Godfather, and the Dannites would be members of like a Holy Hit Squad.

RELIGION



An Interview with William Shakespeare

by Michael Smith

An interview with William Shakespeare of the English Department.

Where did you grow up? How were your parents employed?

I grew up in southern Utah, Garfield county. Tropic is my hometown. My father was a farmer and a rancher, and worked for the forest service to support the farm. My mother was a housewife. We always had a big vegetable garden. That's how I got my size.

I have heard of parents who read to their children while they are still in the womb. Did they read Shakespeare to you?

No. They read the *Utah Farmer*. But it didn't take with me.

Which Shakespeare play is your favorite?

Although it's not the best play, my favorite is *A Midsummer Night's Dream*. *King Lear* is the best. *A Midsummer Night's Dream* is not even the best comedy, but it's my favorite because I like the imagination. *King Lear* is the best tragedy. Of the histories I like the Henry plays. I also like *Macbeth*, *Romeo and Juliet*, *Taming of the Shrew*, *The Tempest*. Strange—I guess I like them all.

How many people ask you, "Is that your real name?"

Oh fully half.

Does it bother you at all?

No.

Does it bother you having the same name as the world's most famous author?

No.

Do you feel some affinity towards him for sharing his name?

Not necessarily. I was always awfully sensitive to that because it called a great deal of attention to me. It was important to me that I chose English because that was what I wanted to do. I chose English in spite of the name I was given.

Were you teased as a child?

No, because in the town where I grew up, 1/3 of the people were Shakespeares. I wasn't that much of a novelty.

Do you have a Mormon heritage?

Yes. My great grandfather joined the church in England in the 1850s. He came to Utah and Brigham Young sent him to southern Utah to be a settler. He settled Touquerville and Panguich. His son, my grandfather, and his brothers settled Tropic.

Are you directly related to William Shakespeare?

Our tradition says we go back to his brother John. Shakespeare does not have any direct descen-

dants bearing the Shakespeare name. His son died in infancy. He had two daughters and only one of them had children.

Why did your parents give you the name?

I was named for my grandfather who was William John Shakespeare; he had a son named William Vernal Shakespeare. I have a son named Will. Of course they were all very aware who William Shakespeare was. My grandfather died just before I was born, and my parents named me in honor of him.

Are you the first one in your family that has been drawn to literature and writing as a chosen field of study and a profession?

As far as I know I am the first one who has majored in English; I came to BYU as a physical education major and a math minor.

What made you change your major to English?

Conversion while I was a missionary. I'd always enjoyed literature and language, but I suppose my missionary experience made me more aware of the excitement of language and literature.

Did you go on a foreign mission? Yes, to England.

Was it England that made the change?

The culture of England woke me up to tradition and culture and also the necessity of teaching people to use the language.

Do you prefer to go by Bill? Why?

Well I'm in a time warp. If I had my preference I'd be Will Shakespeare. I like Will. It has that solid feel about it, but I was born in the wrong generation. My grandfather was Will, I am Bill, and my son is Will.

Have you done any research on Shakespeare? Have you been able to detect any similarities other than your names?

Not specifically. I love Shakespeare, and I'm proud to be a Shakespeare; I'm proud of that connection. I think that an appreciation of Shakespeare is a touchstone of excellence. If you don't know Shakespeare and enjoy him, it's not Shakespeare who's got problems—it's you. The ability to enjoy Shakespeare is a measurement of when you've reached mature reading skills. Having mature cultural values is when you can read Shakespeare and say, 'Hey I like that,' and not do it because you were assigned to do it or because it's a sophisticated thing to do.

When did you start working in the writing lab?

In 1982.

What are your responsibilities?

I'm the director of the Reading/Writing center, and as such I recruit and train the tutors, and I handle all the problems.

Do you manage the Reading Lab by yourself?

Sister Joyce Hooker is my assistant, and she works most directly with the reading tutors, although I do direct the reading internship occasionally.

What does the Reading/Writing Center have to offer specifically?

Unfortunately most students undervalue the importance of writing well. They see it having little relevance to their education, and since they don't look to the future—many don't want to—they don't project that writing is going to be of any value to them after graduation. To many, a paper is a burden and irrelevant.

In the last century if you were to get an education, you went to learn

to read the classics, to reason, and to write. If you wanted to become a doctor or a lawyer, you didn't go to a university; you became an apprentice. If you wanted to be educated and trained, you got a liberal education at a university. Students still are fighting that battle. Many only want to be trained; they don't want to be educated. And it's not only the students; universities also are ambiguous on this issue.

Part of the old system of education was that you hired a tutor. You went to the professor's lectures and read his assignments, and the tutor would work with you on writing about what you were learning. Still, the best way to learn how to write is to write and then have someone knowledgeable about writing critique your writing.

Don't they still do that at Oxford and Cambridge?

Yes, that's the British system. It's a very effective system. We've boxed the Henry Ford system of

putting everything on a chain, and we think that we can press people into an auditorium and talk to them about a subject and call that teaching. It's an inefficient and ineffective way of teaching. It seldom involves the student's mind. If you write something that engages your mind and then if you talk to someone about your writing, that's when you really learn, and that is what the Writing Center offers you—an opportunity to talk about your writing. Whenever you write, it involves only one mind. You can lose the sense of objectivity. You need to bring somebody in to examine your thinking, and then have them show you how to improve it.

What is the biggest mistake college students make?

I would say the biggest deficiency I see is that students are reluctant to take writing seriously.

please see Shakespeare on next page



Woodcut Courtesy of royden card, BYU art faculty

American and National League Previews—

Mets and Giants? Gee, We Hope Not

by Dr. D. Sweat Carpenter,
Dept. of Baseball

NL EAST

1. NEW YORK - Best starting rotation in the majors. They improve the bullpen by getting Brooklyn-boy John Franco. If the pitchers stay healthy, and the hitters do an adequate job (especially if Darryl Strawberry stops playing like he's on a park district team) the Mets should take the division. Of course, they said that last year too. Boy, do we hate these guys. OFFENSE: 7 DEFENSE: 5 PITCHING: 10 TOTAL: 7.8

2. CHICAGO - The Cubs have the bats (even if Dawson doesn't return to form) and the defense (provided Dunston doesn't start terrorizing the fans behind 1st base again). The question is pitching. The Cubs need Sutcliffe to get healthy, and they need one youngster (hopefully Mike Harkey) to solidly step into the rotation. Plus, Mitch "every pitch an adventure" Williams can't afford to lose a single mph off his deceptively fast fastball. OFFENSE: 8 DEFENSE: 7 PITCHING: 7 TOTAL: 7.4

3. ST. LOUIS - The Cards have great defense, great speed, a great manager and the hardest-luck pitching staff in the bigs - ace closer Todd Worrell is already out until July. Free agents Bryn Smith and John Tudor have to contribute, and Herzog must work his magic yet again for the Cards to be there at the end. OFFENSE: 7 DEFENSE: 8 PITCHING: 6 TOTAL: 6.8

4. PITTSBURGH - The Pirates' strength is their outfield of Bonilla, Van Slyke, and Bonds. The rest is questionable. Pitchers Doug Drabek and John Smiley were solid last year (combined 26-20, 2.81 ERA) and closer Bill Landrum shocked everyone with 26 saves. Still, even if doubtful free agents Walt Terrell, Don Slaught and Ted Power pan out, the Pirates quest will be to reach .500, not to contend. OFFENSE: 6 DEFENSE: 5 PITCHING: 5 TOTAL: 5.4

5. MONTEAL - Frustrated adequately describes the unexceptional Expos. They cashed in all their chips last year to sign Mark Langston, only to finish at .500. In the off-season, many key free agents fled south. To replace them, the 'Spos signed "Oil Can" Boyd, and the immortal Dave Schmidt. They should count themselves fortunate to finish at .500 for the 3rd straight year. One bright spot could be the rookie OF with the flashy name, Marquis Grissom. OFFENSE: 5 DEFENSE: 7 PITCHING: 4 TOTAL: 5.0

6. PHILADELPHIA - The Phillie Equation: no pitching = last place. Their ace this year looks to be Ken "Thurston" Howell. The Phillies biggest regret is that even though John Kruk has Babe Ruth's body, he doesn't have his bat. Philadelphia won't have to move their furniture from the basement apartment this year. OFFENSE: 6 DEFENSE: 6 PITCHING: 3 TOTAL: 4.8

NL WEST

1. SAN FRANCISCO - The Giants went from world-beaters to egg-beaters in the playoffs last year, but should return to pound all foes this year. Their offense, will be even better with the addition of free agent stick Kevin Bass. Roger Craig will have to live up to his reputation as one of the best pitching managers in the majors, though, to guide his team home. Can Reuschel still win

at 41? Can Kelly Downs' shoulder hold out? Can Steve Bedrosian stay solid? If Craig can solve these questions, he'll hold off the others. OFFENSE: 9 DEFENSE: 6 PITCHING: 7 TOTAL: 7.6

2. LOS ANGELES - Orel Hershisier's record (15-15, 2.31) explains last year's inoffensive Dodgers. Hubie Brooks and Juan Samuel will help, and if someone can work a miracle with Kirk Gibson and Kal Daniel's knees, fans could get dizzy watching them score. The solid pitching lacks lefty help, but if Lasorda can lose this problem like he did his waist, the Dodgers'll contend. OFFENSE: 8 DEFENSE: 6 PITCHING: 7 TOTAL: 7.2

3. CINCINNATI - The Reds finished fifth after 4 straight 2nd place finishes last year amidst the Pete Rose debacle. Pete is gone, Lou is here, and the Reds could pick up their 2nd place streak again. The bats (Eric Davis, Barry Larkin, and watch Paul O'Neil) are fine, and the relief tandem of Rob Dibble and Randy Myers will be hellacious. OFFENSE: 7 DEFENSE: 7 PITCHING: 7 TOTAL: 7.0

4. SAN DIEGO - Despite expectations, Joe Carter won't lead the Padres to the pennant this year. Undoubtedly, few teams can match the 3-4-5 order of Gwynn, Carter, and

Clark, but few have left sides as worn as Garry Templeton, Mike Pagliarulo, and Fred Lynn. Bruce Hurst will lead an otherwise fair-good rotation, but free agent Craig Lefferts won't be able to fill departed Cy Young winner Mark Davis' relief shoes. Maybe next year. OFFENSE: 8 DEFENSE: 5 PITCHING: 6 TOTAL: 6.6

5. HOUSTON - The Astros will go the way of their outfield. The pitchers, led by Mike Scott are dependable, even with a grizzled relief corps. 1B Glenn Davis will crank out his steady 30+ homers, and if OF's Gerald Young, Glen Wilson and rookie Eric Anthony can support him, the Astros could conceivably earn the right to lose another NLCS. OFFENSE: 5 DEFENSE: 5 PITCHING: 8 TOTAL: 6.2

6. ATLANTA - John Smolders and Tom Glavine are good young pitchers, and the Braves drew in Mike Esasky and Ernie Whitt to try to give sagging Dale Murphy some support. That's the good news. Otherwise, it will be business as usual for "America's Scream", the worst team in the majors over the past 5 years (324-480 - the closest they've come to a division title in that span is 20.5 games.). OFFENSE: 6 DEFENSE: 5 PITCHING: 4 TOTAL: 5.0

SPORTS

A's All The Way

by Prof. Todd Hamblin, Dept. of Baseball

WILL THE BASH BROTHERS be able to bring a third pennant to Oakland in as many years, or will they be dethroned by powerful Kansas City or California? Will the overachieving Orioles be able to pull off another surprising season, or will the talent-laden Blue Jays repeat? Who will stand up and take the weakest division in the majors—the A.L. East? Here's a brief look at the American League for the upcoming 1990 baseball season. We'll start out West, with the strongest division in baseball.

WEST

1. OAKLAND - From top to bottom the A's are the best team in baseball. They simply don't have any weak spots. Despite losing Tony Phillips, Storm Davis, and Dave Parker, the A's have a solid pitching staff and a slew of clutch players, including R. Henderson, Canseco, McGuire, and Lansford. Look for the A's to repeat in a tight race with Kansas City and California.

2. KANSAS CITY - The Davis boys, Mark (44 saves) and Storm (19 wins) are major acquisitions for an already solid team. The real question is whether or not the Royals can produce runs. Bo Jackson and George Brett will need to have big years if the Royals are going to catch the A's.

3. CALIFORNIA - The Angels boast a pitching staff that rivals those of Oakland and Kansas City. The Angels won 33 one-run games last year, by far the best mark in the league. The signing to lefty ace Mark Langston could provide the punch they need to propel them to the top. Their weakness will, again, be hitting.

4. TEXAS - The Rangers would win the East outright, but will do no better than fourth in the tough AL West. Julio Franco and Ruben Sierra provide a potent one-two punch at the plate, but only 42-year-old Nolan Ryan provides strength from the mound.

5. MINNESOTA - Like the Rangers, the Twins have a lot

of offense, but a lack of pitching will keep Puckett (possibly the best player in baseball) and his team out of contention.

6. SEATTLE OR CHICAGO - Who really cares? Neither team made enough significant changes in the off season to make them a contender. Chicago's greatest change? A new ballpark.

EAST

1. TORONTO - The young, talent-rich, Blue Jays will emerge on top in this very evenly-matched division. Fernandez and Bell will help the Jays repeat.

2. MILWAUKEE - The addition of Dave Parker to a team with the likes of Yount and Molitor makes it tough to pick against the Brewers. Look for Milwaukee to challenge if lefty Teddy Higuera wins close to 20.

3. NEW YORK - George Steinbrenner's money can't solve the Yankees' pitching problems. Until the Yankees find a staff to match their hitting - including Mattingly, Sax, and Winfield - they will have a struggle winning the pennant.

4. BALTIMORE - Even manager Frank Robinson admitted that 1989 was a fairy tale year as the Orioles won 87 games and fought for the division crown. Don't count on them repeating this feat.

5. BOSTON - With relievers Jeff Reardon and Lee Smith, the Red Sox have a solid bullpen. But their solid bullpen doesn't make up for an otherwise weak pitching staff. Much like the Yankees, the Sox have a great hitting team without a pitching staff to match.

6. CLEVELAND - The loss of Joe Carter spells doom to an already weak Indians lineup.

7. DETROIT - It is time the Tigers rebuilt with youth. They have familiar names like Lemon, Morris, and Tanana; unfortunately, these players are all well past their prime and essentially ineffective.

Damn the Torpedoes

by Alf Pratte
Journalism Professor

LIKE A SALMON swimming to his birthplace, I keep returning to the basement of the old bookstore. That's where the *Daily Universe* used to share office space with student body officers in the old days. That's where I had the chance to practice journalism under student editors like Paul Richards or Mark Murphy who went on to the *Los Angeles Times* as metro editor, and as a model for the Lou Grant TV program.

They philosophized that even if we were students we could report on all the news—professionally. "Get the news, write about it accurately, interpret and comment on it as you see fit for the students," Jerry Cunningham told me. "We can beat the papers in Salt Lake City and in Provo on what's happening at BYU at least. Full speed ahead and damn the torpedoes."

And we did. We ran scared. We got the news from folks who weren't afraid to talk. We rewrote it and got a new angle if someone beat us. We shared our opinions—for what they were worth. We were umpires. We called the shots the ways we saw them from the grass roots, not an ivory tower. Somebody had to tell the emperor when he forgot to put on his clothes.

Fortunately, in those days the non-journalists were forgiving even when we goofed up—as I did at least three times my freshman year. The first occurred after I made some editorial observations about the tacky environment surrounding President David O. McKay when he spoke at a devo-

tional in the Smith Fieldhouse.

As a convert of recent vintage, I was offended that President McKay should have to stand under the pressbox ballyhooing the names of Skyline Conference athletic teams and ads for the oil company that broadcast the basketball games.

"What do they do to get such favored treatment when the prophet is in town," I wondered out loud in my column. "Do they give away free gas and oil or something? If so, when do I get mine?"

When I got to the office the day my column ran, the receptionist said President Ernest L. Wilkinson had called. He wanted to see me in his office in the Grant Building.

"You're joking," I said.

"No joke," she replied. "You better be there."

I went.

I don't remember everything President Wilkinson said to me that day, but I remember his hostility. "Who do you think you are?" he demanded.

HE PROCEEDED TO chew on me, telling me I didn't see the entire picture from my vantage point. He said my cheap shot meant the oil company might pull its advertising. I was appropriately intimidated.

My second experience covering the campus occurred when I described a disgruntled freshman football player throwing his helmet during a drubbing in the old stadium. I suggested that the hapless kittens had about as much resemblance to an athletic team as Mari-



lyn Monroe did to Ma Kettle.

The day after I wrote the article I got a phone call from sports editor Hartt Wixom.

"Don't come to the office," he advised.

"Why not?"

"John Kapele and a number of Polynesian football players are here waiting for you. They are using words like 'hurt' and 'pulverize' the little haole sportswriter."

"You're joking," I said for the second time that semester.

He found himself another freshman football writer.

The last incident before I left on my mission occurred after I decided to become a defender of the faith in my column. I wrote a column scolding a University of Utah student who wrote an article in *Look* magazine urging church leaders to give the priesthood to the

blacks—right now.

I publicly took the reprobate to task. The time wasn't right. I mouthed the appropriate clichés. I quoted scriptures. It was *Church News* commentary at its best, and the letters to the editor started pouring in almost immediately. It was more than we had that year on any other issue.

Unfortunately, all of the letters were against me. My column was like W.W. Phelps' clumsy attempts to defend the church in Missouri in 1832. He waved a red flag in front of the mob. I wrote with a red flag and got slaughtered.

I THOUGHT ABOUT THESE early attempts to report and foster discussion when I met with syndicated cartoonist Steve Benson recently. He asked what the campus paper was doing to keep the natives stirred up. That's one of the things journalists and cartoonists are supposed to do: contribute to uninhibited, robust, wide-open debate. It helps people think. It overcomes apathy. But it's not always safe. Someone has to stick his neck out.

"Not much," I told him. "We don't make waves anymore."

A student editor at the same table indicated that not much can be expected from BYU student reporters these days.

"After all," the editor suggested, "the reporters are only students. They switch positions each semester. Many of them are in public relations instead of journalism. They can't be expected to compete with the real newspapers like we did in the old days."

I cringed inside when I heard that. Perhaps I live too much in the past. An old fire horse waiting for the bell.

I wanted to take her over to the basement of the old bookstore. Maybe we could find Cunningham or Wixom and Murphy or some other ghosts from the past with hair on their chests and fire in their bellies.

There don't seem to be quite as many around today.

Eavesdroppings

April 4, Walkway between Wilkinson Center and HBLI during soap-box:

Thin blonde coed while caressing her legs: "I'm gonna get up there and talk about my shorts. Everybody has told me all day about how sexy they are. They're not sexy; I mean, they're just shorts."

April 3, JKHB 3rd floor:

One teacher to another: "I don't have an essay for my freshman English class and they're expecting one. Do you have any ideas?"

April 4, JKHB classroom:

Professor to noisy class: "Children, I'm talking."

April 3, MSRB:

RM to prospective missionary: "You know all those things you've heard about readjusting when you come home? Forget it. It just takes 20 minutes to slip into a pair of

Levi's and listen to some Dead Kennedys."

April 2, University Station Post Office:

Girl: "Yeah, but I refused to be proposed to on temple grounds."

Boy: "What'd you do?"

Girl: "I made him take me up to the Capitol building and he did it there."

April 2, men's locker rooms in SFH:

One D.T. boy: "I'm excited this week."

Another D.T. boy: "Yeah?"

First boy: "Tater Tots, dude."

Second boy: "Dude."

April 3, HBLI North end:

Coed: "I was walking by here yesterday and it smelled like a huge fart."

Coed's friend: "Yeah. It's the sewer. Get used to it."

Clip & Save

Top Twenty

1. When the teacher is wrong
2. Absent professors
3. No late-paper penalties
4. No suits
5. Extra credit
6. Fire drills
7. Lab instructors who saw the test
8. Small-sized classes
9. Substitutes
10. Stapled handouts
11. Post-poned assignments
12. Class on the grass
13. End-of-the-semester parties
14. Field trips
15. Movies in class
16. Flannel board stories
17. Cheap books
18. Convenient office hours
19. Non-Mormon professors at BYU
20. When the teacher likes you

Bottom 10:

Type-os on tests, class past the bell, pop quizzes, attendance requirements, recycled jokes, bad ties, burnt-out professors, teachers who spit while speaking, comprehensive finals, T.A.s grading papers.

Clothes-Clipping: Performance Art or Perversion?

by Marc Oliver
French instructor

A YOUNG STUDENT SLEEPS in the Reserve Library. Feeling something under her arm, she wakes up and notices a pale, thin young man staring at her. The same day, in the same place, another student awakens and finds a mysterious white male sitting next to her. Neither of the young women notice until leaving the library the holes that have been cut in their sweaters.

The same day a student in the JSB loses three inches of pony-tail hair and later reports having seen a young man of the same description seated behind her.

A week later the first article and composite sketch of the clothes-clipper appears on the front page of the *Daily Universe*. The public's reaction:

"Is this a joke?"

"I can't believe she didn't wake up."

"How sick!"

"How stupid!"

"Why didn't anyone notice?"

"The guy must be totally psycho!"

Soon the remarks turn toward the composite sketch:

"That looks like a guy in my ward."

"That looks like my Elder's quorum president."

"That looks like a guy my roommate went out with."

"That looks like half the guys at BYU"

Suddenly the Reserve Library takes on a new, ominous appearance. Women think twice before studying there. Students sit less comfortably, aware of their clothes and their hair. Concentration becomes more difficult as suspicious minds wander, and a lot more people take naps at home.

So that's the current state of the clothes-clipping incidents. Sure, it's absurd. Of course it's shocking, sick, and maybe even psycho. Certainly it could be considered sexist. But is it Art?

Czech expatriate Jana Sterbak is a world recognized artist. the *New Yorker* recently summarized her philosophy of art as a vehicle which builds awareness of a community's enslaving ideologies:

In Eastern Europe, people had to liberate themselves from the ideology of socialism, she says; here we have to liberate ourselves from the ideology of glamour. She dramatizes this theme by creating parodies of seductive objects. For instance, to dramatize the idea that expensive clothes surreptitiously encourage us to think of women as meat, she once made a dress out of flank steak and hung it on a mannequin in a gallery in Montreal for a month (*New Yorker* 28).

The appearance and odor of the rotting flank steak dress must have shocked and offended many a



SR art by Brett Helquist

museum-goer, but as a work of art with a message, it refused to be passed-by unnoticed.

Could the work of the clothes-clipper preach a similar message? How do we feel about the clothes we wear? What value do we put on our external appearance? Do we use clothing to glamourize or to mask truth? What if that mask were ripped away? Should we ignore these thoughts just because they're shocking?

Jana Sterbak likes to shock people. Furthering her parody of glamour and seduction, she created the "Seduction Couch"—a modernistic metal couch that has been rigged so that "when, seduced, you touch it—zap!—you get an electric shock" (*New Yorker* 28). Victims of the "Seduction Couch" may find themselves shocked not only physically, but also mentally at the realization that they've been had—that an innocent-looking couch is not necessarily harmless.

Little decisions can hurt us. If we can so easily be seduced by a couch, what about by political rhetoric? Jana Sterbak wants us to reevaluate and recognize that which we take for granted. Complacency can be dangerous.

The clothes-clipper also shocks his victims physically and mentally. "I can't believe she didn't wake up" and "Why didn't anyone notice?" echo the reactions of a jolted public. Has our society become complacent? Do we take our safety for granted? One can easily recognize, without delving too far into Freudian analysis, the symbolism of the clipper's knife ripping a woman's clothes. Is the clothes-clipper creating a new awareness of sexual violation? of safety? of seduction? of suspicion?

O.K. So you just can't accept the idea. You're saying to yourself: "I think he's just a psychologically disturbed sick-o!"

Probably true. But what about

Van Gogh? Baudelaire? Edgar Allen Poe? According to Freud, "The artist is an introvert on the border of neurosis" (Freud 390). Historically, mental well-being hasn't been a strong prerequisite for artistry.

"Well I bet the victims don't think it's performance art."

Right again. If they did, his work would be unsuccessful. If a woman coveted Sterbak's flank steak dress as a chic asset to a designer wardrobe, the meaning would be lost. If the "Seduction Couch" didn't offer an electric shock, it would be nothing more than a funny-looking piece of metal furniture. Art is not always kind.

In a recent visit to B.Y.U., Norman Kleeblatt, curator for New York's Jewish Museum, commented on the disturbingly artistic, anti-semitic French art surrounding the Dreyfus Affair. A Jew himself, Kleeblatt found the art revolting in its meaning, yet admirable in its effectiveness of message and cleverness of design.

So what constitutes art? Is BYU witnessing the work of a budding young performance artist?

"You've got to be kidding!"

Maybe. But look at the clipper's striking unity in form, subject, and design. He contrasts boldness with elusiveness, often staring at his finished work as she awakens, yet always evading verbal contact with the public. The clipper concentrates primarily on the underarm and hip areas. The unity of place gives his work a sort of neo-classic feel. The—

"Unity, huh? What about the JSB hair-clipping incident you mentioned at the beginning of the article? It's completely incongruent with the library incidents. Pretty convenient how you left that out!"

I guess even a performance artist can have a bad day.

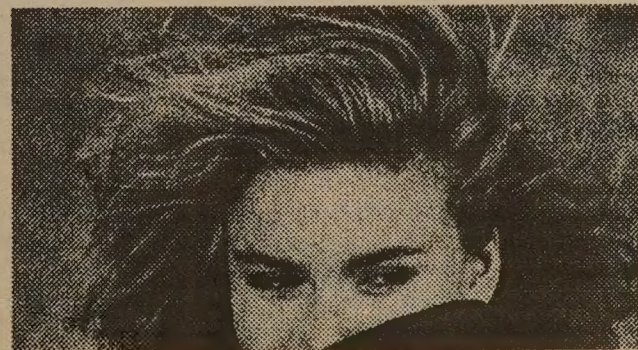
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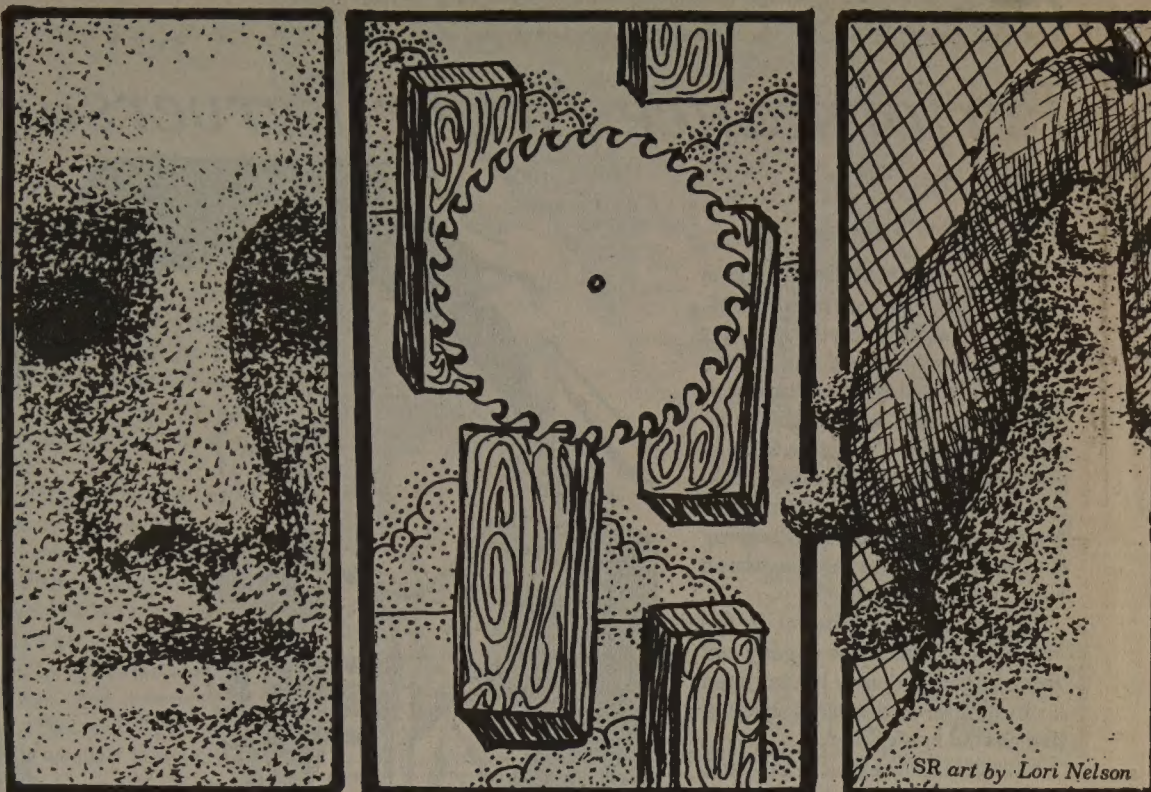
Opinion

Opposition In All Things—Even At BYU

by Dr. Eugene England

WHEN FATHER LEHI made that profound philosophical statement, "It must needs be, that there is an opposition in all things" (2 Nephi 2:11), he was not just talking about the opposition of good and evil. The context makes clear he is talking about the dynamic oppositions that lie at the very heart of all things, both in the moral and spiritual realm (of "things to act") and in the physical world ("things to be acted upon"), an opposition without which "there is no God . . . we are not, neither the earth; for there could have been no creation of things" (v. 13). Modern particle physics, as well as astrophysics and cosmology, is discovering in detail how this is true, that material existence itself depends on oppositions of spin, charge, matter and anti-matter, etc. And in the esthetic, moral, political, and spiritual realms we continue to see new forms of this truth: that the most creative problems and transcendent, society- and even soul-saving answers come out of the thoughtful, sensitive working through of oppositions: romanticism and classicism, freedom and order, masculine and feminine, liberalism and conservatism, mercy and justice.

Our own nation was founded on the principle of opposition, Madison's great articulation in the Constitutional convention and then in *Federalist* 10 of the key idea of a modern pluralistic democracy—that the best government is one where many factions are represented and none has majority power to force its overall will on minorities so that power comes only through negotiations and changing alliances issue by issue. As the fine scholar of American politics and education Daniel Bell pointed out in a forum address at BYU (Oct.



SR art by Lori Nelson

1986), the highly unusual stability and internal peacefulness of our country results from our "constitutional culture," with its many checks and balances, including the two-party system and a willingness of citizens to disagree civilly and work toward solutions that include various points of view and protect minority needs.

But, as everyone knows, a pluralistic democratic system depends on its citizens having special skills. (In fact, one serious worry about the dramatic recent events in Eastern Europe is that people may suddenly have "democracy" without the skills, the "constitutional culture," that is necessary to make democracy work—rather than break down into fanatic or even violence factionalism, as has already happened somewhat in Romania. Clearly a crucial need in a democracy is the development in many of the citizenry of the ability to pursue energetically a program or idea and then calmly accept its defeat or modification through compromise.

Central to that skill is a particular intellectual perspective, the one in fact which it is a chief concern of education in a democracy—and thus of BYU—to develop: It is the recognition that the

finest social truth or law or program is never the creation of one person or partisan group but is rather the result of passionate conflict and combining of ideas and proposals in an open context.

Milton even claimed that more general moral, scientific, and artistic ideas usually benefit from the same process—if not through cooperative creation, at least through the refining fire of open opposition, debate, criticism, and reconsideration. In *Areopagitica*, his great defense of freedom of the press and expression, he advances the surprising notion that virtue and truth are made pure and whole, not by being cloistered and protected from exposure to contrary, even "evil" actions and ideas, but by the opposite: full engagement in a tempting world and a full marketplace of ideas.

Walter Lippmann gave classic expression to this idea for our century in "The Indispensable Opposition." Writing just as liberty was under worldwide assault at the beginning of World War II, he reminded us that our vaunted ideal of freedom of speech and political opposition is not merely an abstract virtue or matter of simple

please see *Opposition* on page 10

Some Advice to Graduates

What We Really Should Have Learned

by Mary E. Stovall, Professor of History

The following is an abbreviated version of a convocation address delivered at Summer Graduation on August 18, 1989.

ALTHOUGH I REMEMBER clearly my own graduation from BYU 16 short years ago this month; the numerous speeches delivered that day failed to penetrate the mental haze that had descended on me graduation morning. My training as a historian leads me to believe that human nature has not altered radically in that brief period and that you also may be less than receptive to yet another lecture. But with the optimism of a teacher, I hope that perhaps we can discuss just one more issue before the revelry begins—or resumes, or, for some of you, continues.

Most of you have arrived at this moment after protracted, diligent,

and arduous toil, which one student of mine only half-humorously described in a slightly wobbly, though telling, metaphor scratching a degree from stone with bloodied fingers. To finish a degree you, of necessity, have had to be directed and focused despite the numerous other demands of family, work, church and friends on your time and emotions. Such singleness of purpose has undoubtedly stood you in good stead for a season of your life, but in the process you may have been led astray.

First, some of you may have adopted the idea that possessing an academic degree certifies that you are "educated" when all it really shows is your ability to jump through our hoops—attending class, writing papers, taking exams. All or any of these, as some of you well realize, can be performed

passably enough without requiring the full utilization of your intellectual powers. We hope, however, that in the process of acquiring a degree you have learned to think and to love ideas so thoroughly that you will read, discuss, question, and seek throughout your life. Perhaps one test to determine if your degree really indicates anything about the development of your mind is to evaluate your priorities for your increased free time: watching videos of all the movies you missed during the last four years, or really savoring all the good books you had to skim because of the pressures of time? If your greatest delight is cocooning in front of the TV, we all have failed.

The second delusion and danger to your well-being is linked to the

please see *Advice* on page 11

How to Kill a University

A recipe for slow poison

by George Boas

This unpublished pearl was found among the papers of George Boas, the late philosopher, novelist, and historian of ideas. It was apparently given as a speech in the mid-1960s. Originally printed in *Johns Hopkins Magazine*, we are pleased to reprint it for you now.

WHY SHOULD ANYONE want to kill a university? Universities seem to be relatively harmless institutions. They provide men and women with the prerequisites of a job. They also answer the problem of what to do with our adolescent children until they are able to support themselves. They are places where boys and girls are supposed to make useful contacts and sometimes these contacts lead to marriage, which, according to St. Paul, is commended to be honorable among men. They inculcate esprit de corps which is ever so much better than plain unvarnished esprit. Why then should a superannuated professor of philosophy take the stand to indicate ways of killing them?

The answer is very simple: Universities are the greatest danger that exists to what the newspapers call The American Way of Life. First and foremost, anyone who has ever been to a university know that they are hotbeds of criticism. It is hard, if possible, to find more than a handful of scholars who agree on anything below the level of the obvious. And their disagreements are al-

ways about basic principles. It is, I think, clear that the university professor is an inherently dangerous instrument, to use an old legal phrase, if only because of his tendency to induce in his students a critical propensity.

Now one of the sequels of the disease of criticism is individualism. The individualist is not only an enemy of esprit de corps, but is bad for business, for American business depends on everyone wanting the same thing at approximately the same time. When I was young and eager, I used to teach forensics and we had the custom of studying advertisements to dig out the arguments used in them. Some of the most successful were so vague as to be poetical, on the theory that to suggest is to create. When a soap is advertised as 99.4 percent pure, few purchasers ask, "pure what?" I remember another soap which claimed to be made from trees. I once asked a man in a smoking car why soap make from trees was any better than soap make from animal fats. He replied to my astonishment, "Think of what trees eat." But he gave me an appropriately dirty look and went back to his newspaper.

Universities are places where such arguments are put through the wringer and all their juice squeezed out. Should this practice become universal, a generation would arise that would have no faith whatsoever in advertisements, slogans, claims, and then

what would happen? This skepticism would spread to political platforms, legal harangues, and even campaign speeches. If you doubt this prophecy, drop in on the House or Senate when they are in session and see how many of our representatives in Congress actually listen to the speeches which are delivered from the floor. No one pays the slightest attention to what is being argued, and these gentlemen are to a very large extent university graduates.

Having given enough reasons for killing universities, I shall try to tell you how to do it. First, let me warn you that you must never make a reform that is too obvious. You must always keep the appearance of conservatism while making radical modifications. The university which has been killed must be executed in such a manner that friends and relatives, that is alumni, will think it still vital. Second, no matter how fundamental the change, you must say that it is really either the continuation of a tradition or a return to one. Further, say nothing when it is possible to keep silent and let history take its course. The wise killer does not blab.

Economists have told us about the law of diminishing returns. Physicians have told us of the dangers of obesity. And Aesop has recorded the fate of the frog who burst from over-puffing. Therefore begin by increasing the size of your university. By this I mean the size of your student body and of your administration, not of your faculty. The faculty does not pay tuition, while increasing the number of administrative officers is a wonderful way for stifling some of the evils mentioned above. I have taught in a university where the university was the administration. It was noble sight on Founder's Day to watch the procession of chancellors and vice-chancellors and deans and assistants march down the central aisle to the stage, their gorgeous robes a-glitter, while the faculty trudged meekly behind and sat in the pit. When you have a university where everyone is engaged in administration, either really or ostensibly, it is like an army in which everyone is an officer.

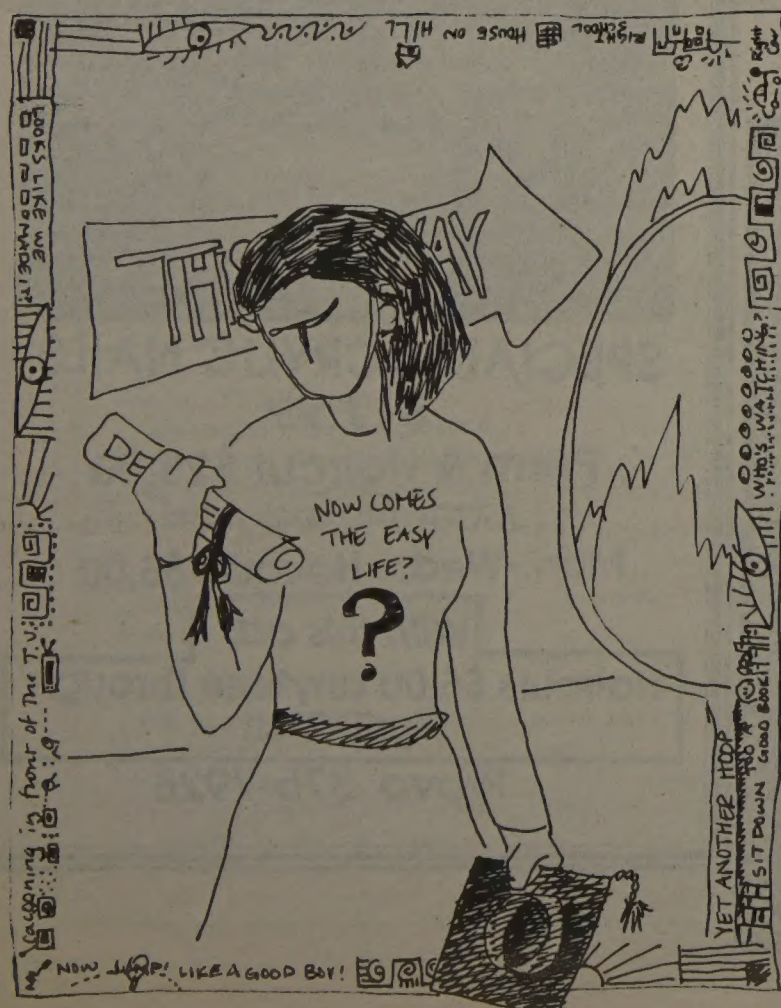
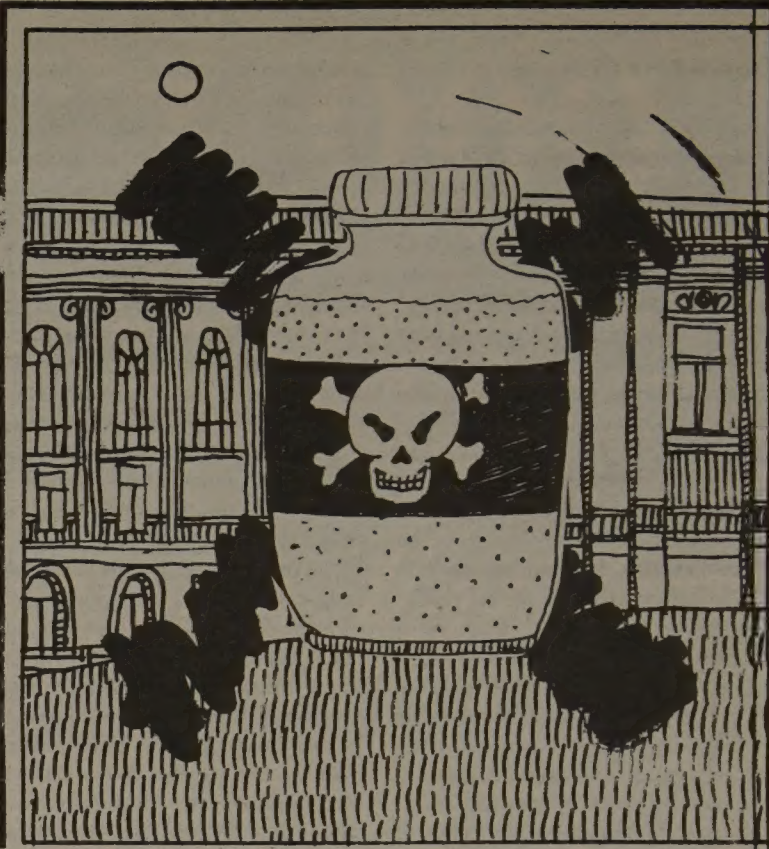
This was obviously the most perfect case on record, and it eventuated in what is now known as overkill. With all the money spent on administration, there was not one cent for the library. The public library in almost any New England town would have had more and better books than, let us call it, Zombie University had. When one ordered a book or two at Zombie, one was asked where the money was coming from, why the order was important, how many students would read the books ordered, would they be for one's personal use, and if so, why didn't one buy them for oneself.

One can starve a university to death as well as by cramming it with Thrones, Dominations, and Powers, and a library, I have no need to point out, is essential if any scholarship worthy of the name is to be furthered. The lack of books is the lack of sustenance. Now withholding food for the scholar sooner or later induces the starving to seek richer pastures and thus rids an institution of those people technically known as trouble-makers. The remaining professors are reduced to a state of impotence, and since they have the rank and title of professor, the university has the appearance of a faculty and the illusion of life is perpetuated.

But such remnants of civilization might still have the feeling that they ought to encourage thinking so the next step is to insist that every member of the faculty have a PhD or its equivalent. PhDs are supposed to be frequently nothing but pedants and antiquarians, with which one can eliminate the humanistic scholars from the faculty.

Humanists cannot come to general conclusions about much of anything, for the simple reason that they are not studying classes of things. Generalizations must omit everything about works of art and historical events that makes them interesting and worth studying. Unfortunately universities give aid and comfort to me the individual both in works of art and in human behavior. They encourage discussion, for the good humanist is likely to believe that he may be wrong. Hence to kill a university, you must eliminate the humanistic departments. In this way university education will grow thinner and thinner and the university as an instrument of higher education will vanish.

There are auxiliary methods of murdering a university, too. One can always start a campaign accusing the students of immorality; one can keep banging on subversion in the faculty; one can howl about the wicked books in the library and demand a house-cleaning; one can create a scandal about the home life of some professor. But these methods are inartistic and anyway too well known to require any detailed exposition. My own way is much better, for it is more quiet and also more effective. It resembles slow poisoning, a few grains of arsenic a day which will accumulate in the victim's body until he collapses. And when that much desired moment arrives and universities exist only in name, society can relax and fall into an uninterrupted doze.



Opposition from page 8

neighborly toleration but an absolute practical necessity: "We must protect the right of our opponenets to speak because we must hear what they have to say, . . . because freedom of discussion improves our own opinions" (*Atlantic Monthly*, August 1939, p. 221). He points out that in our system we pay the opposition salaries out of the public treasury, because like a good doctor, who tells us things that are unpleasant and may have to be changed, operated on, in our bodies, an opponent can help us be more healthy. Lippmann reminds us how dictatorships defeat themselves by liquidating or at least terrifying into silence the very voices that would best help them avoid or correct their inevitable errors—because fervent supporters will push a leader or an idea to disaster unless opponents point out mistakes or challenge to better thinking.

What then, about opposition at BYU? The political model is not a very good one. Church leaders have pointed out that there is no place in the Church, or at BYU, for a "loyal opposition." There should never be tolerated at BYU, as there always is in the political context from which that term comes, a group with a particular agenda, engaged in constant opposition to prevailing authority and ambitious to take over and run things according to their lights.

No, the proper model for opposition in all things at BYU is not democratic politics but the educational ideal provided by Lehi and Milton and Lippmann—an open marketplace of ideas, where we seek out those who disagree with us as the best helps in improving our research and thinking, where we constantly create opportunities for public clash of ideas through debates, open forums, independent publications and seminars, etc. Our proper model should be the Apostle Paul's great instruction: "Prove all things; hold fast that which is good," which includes in itself the marvelously fruitful paradox that to be saved we must be both doubting and believing, have both scepticism and faith, test everything but be capable of full commitment to the truths we find.

Joseph Smith, on June 5, 1844, just before he was killed, gave us a marvelous combination of the insights of Lehi's insight and Paul's instruction. While writing to a Mr. Daniel Rupp, who had sent him his recent book on various U. S. religions, Joseph offered to provide information on Mormonism for a subsequent edition and praised the author to letting each church "tell its own story" and then putting those presentations together for comparison, because "By proving contraries, truth is made manifest."

President Hugh B. Brown, speaking at BYU in 1968, gave a forceful modern version of this principle of the value and educational importance of intellectual

cerned whether your thoughts are orthodox as that you *have* thoughts. . . . When you think you always run the risk of thinking wrong, but the solution to wrong thinking is *more* thinking." It is this educational function of opposition, essential I believe to good teaching and research at BYU, that most concerns me here.

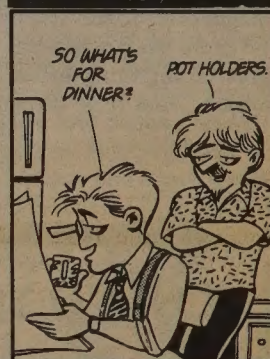
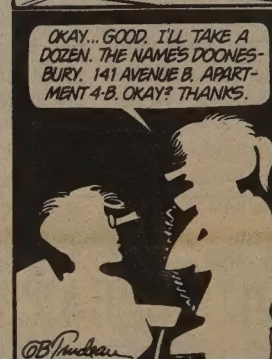
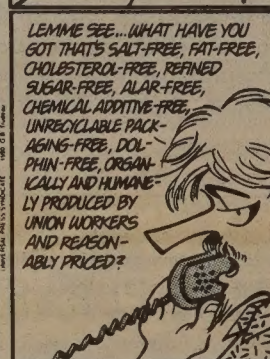
Last week I attended the annual convention of the American Association of Higher Education in San Francisco. Such meetings have traditionally been aimed mostly at administrators, but the AAHE has recently focussed on faculty involvement and improved teaching, and I was invited to participate in a "Forum on Exemplary Teaching." Not only in that Forum, but in most other sessions I attended, especially the keynote address by Ernest Boyer, head of the Carnegie Foundation for the Advancement of Teaching, and many followup panels and discussions, the central emphasis was on the new epistemological models being developed in most modern fields of study and the implications they have for scholarship and teaching.

Boyer, a frequent visitor to BYU and perhaps the most widely respected thinker about education in America, has co-authored the soon to be released Carnegie Report, *The New American Scholar*, that calls for entirely new ways of thinking about how we know and how we learn. His address and our Forum engendered great excitement—and some anxiety—about new ways of teaching that must be developed to respond to our increasingly diverse student bodies and the challenge of new concepts of learning developed by post-structuralist philosophers and feminists.

What we are learning is that the traditional authoritative and individualistic methods of lecture and socratic questioning, both of which emphasize the singular "Truth" possessed by the teacher and delivered to or teased out of the students, are simply not effective with women and minority students—and may not even be the best for the white males for whom and by whom these methods were developed. Both theoretical and practical evidence is growing that the best learning is cooperative, non-authoritative, pluralistic, personal and yet adaptive to other persons. And thus the best teaching is autobiographical (based on full revelation of one's own biases and processes of learning and continuing life story), adaptive (openly vulnerable to revealing mistakes, repentance, changing one's mind), and cooperative (confident that the best learning, indeed the fullest and most useful truth, will come through open exchange of all research and reasoning and opinion in a climate of mutual respect—that is through civil opposition).

All of this requires a tolerance, even an actual yearning, for opposition. It means, if we are going to be good scholars and teachers at BYU, especially given its particu-

"education for eternity" to *all* who come here, that we must loosen up, be tolerant, courageous, vulnerable. We must wear our hearts on our sleeves, share our ideas without selfishness or defensiveness, welcome rebuttal. It means we must speak out against improper restrictions of academic freedom, against intimidation and intellectual cowardice. It means, for instance, that we stand against blanket restrictions against certain subjects and certain publications. It does not mean that *anything* goes or that we give up evaluation and assessment. It simply means that we evaluate research, ideas, opinions, etc., *in process*, that is, in the open marketplace of ideas, not by *a priori* decisions. It means believing in opposition in all things, especially here.



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first. In the process of working on a degree, you may have become goal-oriented and assumed that the nature of life mimics the hoop-jumping college can become if you're interested only in a degree, not an education. To those who are seduced by this notion, success in life simply means "ticking off" a series of bigger and better achievements—the "right" graduate school, the established firm, the corner office, the Mercedes, the house on the hill—without ever questioning their costs or their ultimate value and appropriateness to one's life. Other hoop-jumpers may have learned so well the art of "reading" their professors and then specifically tailoring their work to please them that they continue through life trying to be all things to all people and, in the process, pleasing everyone except themselves.

The underlying assumption of goal setting and positive thinking is the notion that life is always amenable to your will, that your wishes and desires can simply be imposed upon the frightening, often apparent randomness of life by wholeheartedly pursuing a carefully orchestrated set of goals. This path, we are told, will create order and grant us the all-important sense of control we seek. I would argue that not only is such a notion demonstrably false, but over a lifetime a single-minded fixation upon the accomplishment of limited goals can be self-defeating. The phenomenon to which LDS humorist Calvin Grondahl refers as "planning your life down to the second," in, to use a colleague's descriptive phrase, "a planner that weighs more than the clothes on your back," can end up not liberating lives for achievement but circumscribing them into increasingly narrow and ultimately unproductive paths. We tend to equate activity with accomplishment under the false assumption that a body in motion must be doing something meaningful; our souls, however, cry out for quiet time, time for contemplation, time for renewal so that we can do our best, most authentic, work.

Let me explain further by being a bit autobiographical. I've always liked a tidy life—a place for everything and everything in its place. My house is clean; my office is generally neat; even my closets and drawers are organized. And, I like that same simplicity and order in my life. I am an inveterate list-maker, who enjoys seeing tasks completed and crossed-off in an orderly fashion. I even prefer to have events neatly scheduled and calendared; spur-of-the-moment jaunts to China are not my style. For many years I assumed that this same order could be imposed upon life. After all, it had worked in high school, college and graduate school.

Sex from page 4

These strong sexual drives can be a problem for people for several reasons. Many people believe sexual urges or stimulation are immoral or deprived. This is a difficulty since we are seem to be sociobiologically programmed to respond to sexual cues. Such strong responses have been responsible for the successful propagation of our species. Without strong sexual urges, we are in jeopardy. It is important to know that our sexuality is natural, appropriate, and something to be enjoyed.

On the other hand, since we are such sexy creatures we often have problems with inappropriate sexual behavior. Such problems often include inappropriate sexual stimulation such as that so common in modern advertisement. Anything that tends to demean or belittle another person is pornographic. And since such belittlement can occur sexually, sexual material can be pornographic. But even though anything that demeans or dehumanizes is pornographic, not all sensual or erotic literature is pornographic. Certainly some of the most outstanding visual and written art in all of history is profoundly and wonderfully erotic.

Another common problem with human sexuality is the tremendous expectations we often have for our sexual behavior. Look at the bestseller list almost anytime and one or two "how-to" sexual manuals will be included. There is nothing particularly inappropriate about this, except that it does indicate that many of us have tremendous and often unfulfilled expectations for our sexuality.

Our tendency to be so sexy may also lead to inappropriate sexual behaviors. As a biologist, I believe it is fair to say that sexuality is designed to be enjoyed within a pair-bonded relationship. It seems that our increased sexuality is designed to strengthen such relationships.

One simply planned well, worked hard, and prayed fervently, and life would consist of one triumph after another. Those for whom things were not going well simply had neglected one or more parts of the formula.

To outgrow such a simplistic view of life took, in my case, a series of tragedies and challenges—most of which were out of my control—to teach me lessons that the Lord wanted me to learn, which were vastly different from the ones I had programmed previously. This particular period of challenge lasted for five years and included the death of my father, economic hardships, work at unchallenging jobs for little pay, and the endlessly frustrating experience of being unable to complete my "goal"—finishing my dissertation. (None of these challenges, I hasten to add, had been envisioned as I rather smugly planned the research and writing of my dissertation, which I intended to complete in record time.) The reality was much different. In fact, as time dragged on with the dissertation still not completed, my nightmare became that I would die without finishing, and, throughout eternity, I would have an unfinished dissertation hanging like an albatross from my neck. Yet, this same period pounded into me a degree of patience, made me much less insufferably self-righteous and judgmental, and gave me greater understanding of grief and suffering and how the Lord works with his children.

More than a decade of such unexpected challenges and opportunities has taught me to remain wary and on guard for I know that the Lord may have other, more difficult, lessons for me to learn that will again disrupt the comfortable order of my life and force me to grow in ways that I would prefer not to. You, too, will, if you have not already, be challenged by setbacks and tragedies as well as unforeseen opportunities; you will even be, in Wordsworth's felicitous phrase, "surprised by joy." As you plan and dream, realize the limited and tentative nature of your plans so that you can remain flexible and not be broken by the failure to reach a cherished goal. It is a very rare person whose life fulfills everything she or he imagined it would at twenty-two. But do immerse yourself in the best of life—paint, read poetry, take walks, make good friends of all ages, go to the symphony and the opera and the ballet, take classes, lie in a hammock and read long Russian novels, meditate, pray—and continue to feed your heart and soul and mind. We wish for you rich and rewarding lives, lives of continued growth that will allow you to serve God, your families, and your communities in truly meaningful ways.

Sexual behaviors outside of a committed pair-bonded relationship seem to be nearly universally damaging both to ourselves and others. When our sexuality becomes uncoupled from our sexual personalization, our pair-bonded commitment, emotional pain, confusion and regret generally ensue.

Because we tend to be so sexy, it seems we often have confused relationships between the sexes. We have strongly stereotyped sex roles. Men are "supposed" to act in certain ways and women in others. Such a rigid approach to our lives may rob us of many of the rich possibilities of exploring who we are and how we relate to each other.

Finally, many of us have a hard time realizing that women and men can be friends without being sexual partners. Not understanding that we can form such friendships limits and impoverishes us. We must be able to care, to give, and to love without an unnatural fear of our sexuality.

Human sexual behavior is extremely sexy, frequent, and is meant to be enjoyed. It has many functions, but is especially well designed to strengthen pair bonds between committed individuals. Life is a difficult proposition. Our sexuality can help to cement committed, bonded individuals to maximize our potential and pleasure.

We are sociobiologically programmed to respond to sexual cues. We are genetically influenced to respond physiologically to sexual stimuli. But we ultimately determine how we will respond to these cues. We assess these exhilarating feelings in the context of memory and relationships, the past and the future. When we react in the context of love and care for others, our sexuality is among the greatest of human gifts—a gift that has been programmed to be "always on my mind."

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TOM SCHULTE'S SCULPTURE:

Constructing Order

by Tom Schulte

AS A NEW and possibly continuing faculty member in the Department of Fine Arts, I am grateful for the opportunity to submit a portion of my writings concerning the sculpture I make. I also invite you to view two of my most recent works currently displayed on the fifth floor, D wing of the Harris Fine Arts Center.

I construct sculptures much as an Iconographer builds objects for the instruction and edification of the beholder. They are a result of my personal evaluation of the nature of existence. I want my sculptures to be reminders of the sacred, to combine images of current dilemmas with questions of eternity, death, sacrifice and human relationships.

I believe my artwork becomes vital only when my deepest feelings are expressed in it. In a world of fragmentation everyone seems to have a piece of something we think of as truth or partial truth. We hold on to these "pieces" comparing them to everything else we encounter. Each person has a different intellectual structure, built mostly by his or her own desires and choices. My sculptures are, as it were, mileposts on a journey. Whether my art informs or edifies depends on the interaction of the image and the beholder.

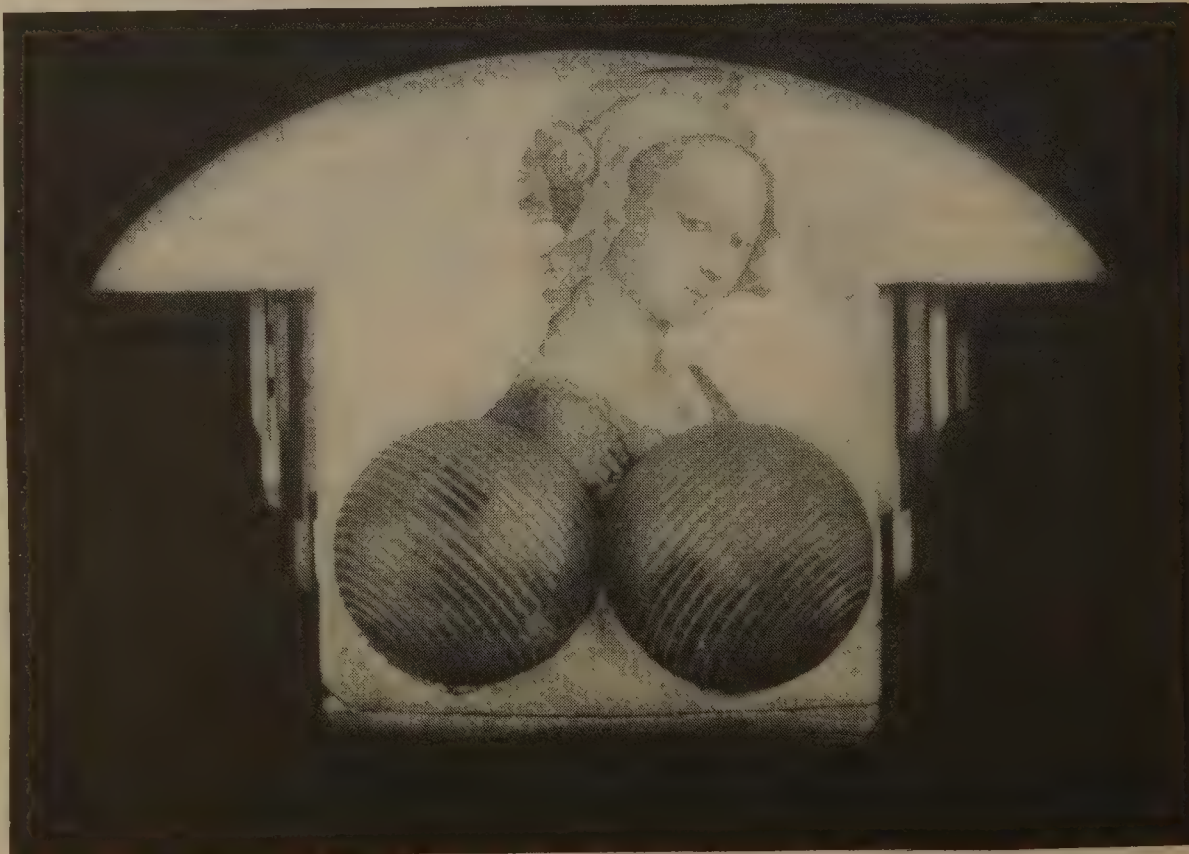
To a large degree my choices in life determine my experiences. Which books do I read? How do I choose to act and react to others? The realm of experience, whether my own or those I receive vicariously through literature, film and art acts as a vast library to draw upon. All of these experiences are part of my intellect which seems to work as a lens I see through, but also through which I create my work. As an artist I translate experience and thought into images. My sense of discernment places me in a position of empathy with my fellow sojourners. Through life I long to relate to the whole, not as a consenter but as one of the voices in the wilderness. I am a stranger in a strange land, not unlike Abraham on his journey.

I utilize expressive elements such as celestial instruments, archetypal shapes and sacred geometry to produce meaning. These structures emerge from the sublime within my nature of understanding. They point to order, a cosmos of order, that compels one to question: "Where and how do I fit within this order?" Making art requires that I feel with my eyes as well as with my hands. I construct methodically and react to each previous step, physically as well as mentally. For me the process is slow and the craft is obvious and unavoidable. The completed work is a metaphysical presentation of omnipresent order. My images have a distinct sense of space, time, and history. My art is not functional; rather, it is a language in and of itself. It is meant to stir a remembrance or reverance and awe for the yet unknown.

I ask questions with an attitude of faith, knowing that all answers may not come into this life and may require eternal perspective. As this day will end, so will my mortal life, and yet while I live I will work, probing, searching and constructing as a source for understanding.



Tree of Life, 1989



Guardian Angel, 1988

Sex is Always on My Mind in the Spring (and Summer, Winter, and Fall)

by Sam Rushforth, Professor of Botany

ONE OF THE most fertile scientific endeavors of the past decade has evolved from a creative marriage of the biological and social sciences. The product of this union has been called sociobiology. As with any new endeavor, sociobiology is controversial, providing some of the most interesting and productive scientific arguments of the decade.

Basically, sociobiology states that all animal and human behavior is under genetic influence. This is a revolutionary and troublesome idea. We have long known that most human traits, say skin color, facial shape, or height, are under genetic control. This seems intuitive and natural.

We all know that traits tend to "run in families" or are heritable. But for many people, it is more troublesome to believe that our behavior is also under genetic control. Perhaps the key to this problem is understanding what is "genetic control" and what is "genetic influence?"

Many opponenets of sociobiology have stated that this science is nothing more than the "new determinism." A question often asked of sociobiologists is "where is the room for human freedom in sociobiology?" Taken to the extreme that all behavior is not merely influenced but determined by our genes, sociobiology does become unsound.

On the other hand, it does make sense that our behavior may be under genetic influence. Do humans have certain behavioral tendencies that may have survival value now or in the past? The answer seems to be a qualified yes.

It seems likely that humans may have heritable tendencies toward several behaviors including sexual behavior, joining others who look or behave like we do, dominance and submission, the drive to acquire possessions or property, the tendency to help our relatives or others who may help us, and the feeling of love for our young.

It seems reasonable that all of these behaviors could have survival value for humans. Furthermore, if we did have any such tendencies, this would not mean that we must behave in any certain manner, only that we may have tendencies toward such behavior. Our behavior is not "predetermined" or "hard-wired" by our genes, only influenced.

This is an exciting possibility, one that could explain a good deal about human behavior so common among us today. Why do so many of us join organizations that demand our unquestioning compliance and submission? Why are so many of us greedy beyond our greatest possible needs? Why do we seem to have such a difficult time forming cooperative, lateral relationships? And why is sexual promiscuity so common in our modern society?

Human sexuality is an especially relevant sociobiological topic to discuss in the spring of the year. Among all Earth's animals, humans alone have more than one function for our sexuality. Sexual behavior is obviously designed for reproduction—to leave offspring. We share this with all other animals. But our sexuality has many other functions, especially enjoyment, play, and communication. These aspects of sexual behavior seem to be uniquely human.

Of course, it is impossible to interview other species concerning their sexual pleasure. But even so, we do know that humans are certainly the sexiest animals on earth. We are specifically designed by both anatomy and behavior to experience great and extended pleasure from our sexuality.

How can we know this? How do we differ from other animals in our sexuality? Well, first of all, we engage in sexual activity far more frequently than any of our relatives. In fact, females of other animals have evident estrus cycles and are sexually active only when



they are "in heat."

Human females, on the other hand, have a "hidden estrus" cycle. Without careful examination across an extended time, a woman does not know when she is in the fertile time of her cycle. Furthermore, men and women can choose to have pleasurable sexual relations at any time without regard to the estrus cycle. And perhaps most interesting, women seem to be much more engaged by sexual behavior than females of other species. To put it another way, women and men are both interested in sexuality and can engage in sexual activity whenever they mutually choose.

Several other interesting sexual phenomena are uniquely human. For instance, men and women are sexually dimorphous—that is, we look different from each other. Many of the differences between men and women are important sexual cues. For instance, women have large breasts, the largest of any primate. And the breasts are permanently enlarged, not merely during the estrus cycle or during child care. These breasts are sexual cues, designed to interest and excite men. It doesn't take much of a leap of the imagination to see that modern advertisers believe in the power of the female breast to attract attention.

Men likewise have unique sexual signals, both in behavior and body shape. Watch for the peculiar swagger, the doleful look, the tight jeans. All of these are designed to be attractive to women, and sometimes neither men or women are aware that they are engaging in attractive behavior. Of course, even though we try so hard, some of our behavior is not particularly attractive. Remember your little brother when he was 14 trying to impress your best friend when she was 18?

What else is unique among human sexuality? Putting it abruptly, men have the largest penises of any of the primates, women have orgasms, sexual events are very common, and sexual intercourse is of long duration.

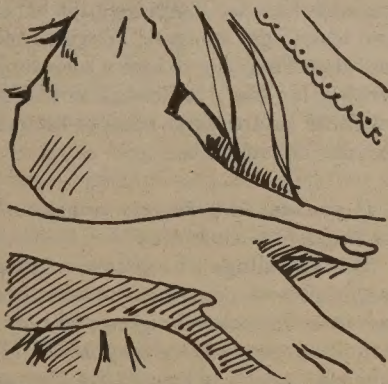
This information is almost universally interesting. Our sexuality is important to nearly all of us. But we need to know a few other facts about our sexuality.

Our sexuality is personalized, more so than for any other species on earth. We tend to have a long courtship stage where we come to know and love each other, to care about each other's emotional needs. When this occurs, our sexuality is a natural part of our relationship and it becomes a gift to be treasured.

We learn what our spouses appreciate and enjoy and we try to please them. Our sexuality becomes an important and integral aspect of our relationship. It is fascinating that our sexual behavior generally involves frequent face to face encounters with eye contact and touch. Our communication, including sexual communication, is generally far more complex than with any other animals we know about.

To sum up, we are certainly the sexiest creatures on earth. Our sexuality is complex and multifaceted. Nearly all of us have very strong sexual drives. We are influenced by our genetic information as well as our cultural background to respond to sexual cues.

SR art by
Heather Haxel, BYU printmaking
student



please see Sex on page 11

Student Review, April 13, 1990

FOCUS

New Music at BYU

by Eddie Carr

IN THE MAZE of L-shaped hallways and random expanses of art work that make up BYU's Harris Fine Arts Center, there is one passageway facetiously dubbed "the Celestial Kingdom" by the music majors whose lot it is to submit to the mandates handed down from behind closed blue doors. Anchored by the Music Department administrative offices on one end and the offices of the Music Pedagogy people on the other (Pedagogy meaning mystery), the "Celestial Kingdom" is the stomping grounds of many a department bigwig: the orchestra conductors, area chairmen, and those most introspective of people, the faculty composers.

But erase from the mind any visions of Janice Kapp Perry or Steve MacClean. These BYU composers come from a longer tradition of composers that dates back to the powdered wigs and insatiable idio-

synchronasies of a Mozart or a Beethoven. Now the powdered wigs knocked askew are replaced by crooked ties, and the ornate costumes are supplanted by mismatched clothes with just a smattering of polyester. But the idiosyncrasies—the sense of detachment from the world, the feeling of being engaged in a work that transcends mere mortal endeavors—they still exist and thrive on the 20th century's willingness to accept the not-quite-normal.

And for good or bad, not-quite-normal is a proper description of much for the fifth floor's musical product.

"There are some composers who are writing at the very utmost of the capacities of the art, and that is going to exclude a lot of listeners," says one BYU composer.

He is probably referring to those listeners who have yet to learn that the system of major and minor keys

that make music seem happy or sad has been put aside in favor of atonality—a system that doesn't care what key or mood you think you're in. It's complex, but it's the 20th century way of breaking up musical order just as it has broken up moral values or racial barriers. The result is an amorphous conglomeration of tones and timbres organized with all the complexity of a space shuttle navigation computer—sometimes. At other times, the Anything Goes system of modern art music ("New Music") means a piece made up entirely of two or three notes or just one chord.

Hard to follow?

According to BYU composers, "it's a listener's problem." Says the same composer, "The problem is that music is somehow a mass property and not to be the posses-

sion of those who are trained in it and have special knowledge. That is a bourgeois attitude. It's a recent phenomenon that people with literally no training feel content to judge the quality of music . . . Composers rightly object to that attitude and do not feel compelled to write down to audiences."

Adds another faculty person, "a lot of people really don't care about what this means . . . There's a lot of closed-mindedness."

But what *does* this mean for music? Progress? Perhaps. But progress is a fickle character: atomic weapons and radiation treatment for cancer are kin, as are penicillin, AZT, cocaine, and heroine.

"One has to embrace the whole world of sound and the whole world of human activity in composition or

fight a losing battle," comments one BYU composer.

Is the New Music being accepted at BYU? Do the peculiar demographics of this campus make it difficult to accept this "whole world" approach?

"It depends on who you're talking to," responds one faculty composer, "there are some members of the faculty that have a hard time enjoying anything that was written after 1789 . . . Unfortunately, they're still here. But I find that the majority are quite open minded."

And what is being said with New Music? What does New Music tell mankind?

One faculty composer smiles and says, "Well you have to listen to the music to find that out."

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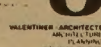
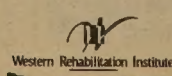
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Shakespeare from previous page

Good writing is good thinking, and students are not willing to give themselves enough time to come up with a good idea or develop a good idea. They believe that you write one draft. Maybe they'll take enough time to correct the grammar and punctuation and spelling. Then they turn it in and call it writing. That's skipping pre-writing and revision which are the stages of writing when the real writing happens. Failure to use these stages carefully, consciously or subconsciously demonstrates a student's lack of intention to write well.

What do students do best?

They write narratives the best because that is what they have read and experienced. That's what they think writing is about. But unfortunately that kind of writing only represents about 5% of the writing that is done in the world. The great fallacy that many students have is, 'Yeah, well, I'm here to get a degree, and when I get a degree, I'm going to get a great job, and then I'm going to hire a secretary to do all of my writing for me.' It doesn't work that way. Many students retard their success because they haven't learned how to write.

If you could give one nugget of advice about writing, what would it be?

The advantage of written language over spoken language is we never have to lose the argument when we write. In spoken language we may debate, we may win the argument, we may lose it. But win or lose, when we get away from it, we always remember the things we could have said that we didn't because debating is impromptu. With writing you never have to lose because you can rewrite and revise and shape it and organize it and put in the things that you didn't remember the first time. You can have others read,

respond, and then modify your paper, adding their input. For that reason, things that have been written are the best things that have been thought. It's a great way of learning and of getting in touch with what you know. You simply have to pick up the burden. There is not much satisfaction in always excusing yourself for a skill that you don't have. If you want to be good in your profession, don't always have to apologize because you can't put your thoughts into words, or express them in writing the accepted traditions of your profession.

What kind of word processing facilities does the Writing Center have that students can use?

We have eight IBM's and three Macintoshes. Students may use them for \$1.50 per hour. We also have a laser printer and a dot matrix printer. The thing we have to offer here that other computer centers can't offer is immediate help with a paper.

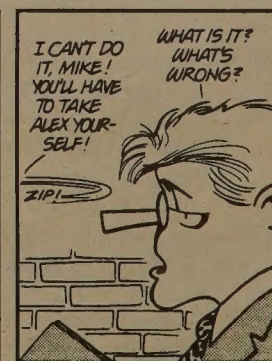
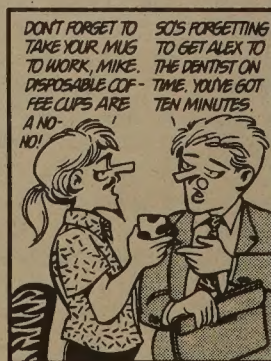
What qualifications do the writing tutors have?

All of the tutors have completed their advanced writing class, passed a diagnostic exam, and have completed at least one semester of training. Some are graduate students who teach their own writing classes.

What are the hours of the Reading/Writing Lab?

Well, we have five labs. The lab in 1010 JKHB is open 8 am to 6 pm Mondays and Fridays; 8 am on Tuesdays, Wednesdays, and Thursdays; Saturdays 9 am to 1 pm.

The Honors Writing Center in 185 HGB is open 8 am to 5 pm Monday through Friday. We also have labs in Helaman Halls, Deseret Towers, and Heritage Halls, and they are open from 6 pm to 10 pm weekdays and 9 am to 1 pm.



Non-Zoobie Professors

by John Beynon

AT BYU WE MAINTAIN a safe relationship with our professors. We call many of them Sister or Brother, we know their church callings better than the degrees they hold, and we have an implied understanding that our church activities are more important than homework. I've always felt comfortable with this arrangement, and I've learned to function in this peculiar academic system.

Two weekends ago, however, I encountered professors who weren't "Brothers" or "Sisters." None of them were bishops or gospel doctrine teachers in their respective wards. They didn't belong to wards. When they referred to my mission experience, they called it my "ministry." One even asked me where Provo was.

My friend Jason Echols received some information about a national convention called "Rewriting the (Post)Modern" to be held at the University of Utah. Since I'd just been introduced to post-modernism in literature, he invited me to go and together we would represent BYU. The symposium was held Friday and Saturday, March 30-31 at the U. of U. campus.

Friday evening we arrived at the U of U accompanied by two friends from Westminster College in Salt Lake City. We were part of only a handful of undergraduate students attending the conference. Jason and I were the only BYU students attending.

Friday night, the lectures centered on Marxist vs. Post-modernist ideologies in politics, economics, and sociology. The jargon was enough to keep me in the dark, but apart from that, I realized that part of my problem was that I had never before been exposed to these ideas. Saturday we were treated to lectures about the role of the homosexual male in contemporary society, how terrorists can be more effective, the evolution of the woman's role in India, the effect of colonialism on third world literature, and Madonna's contribution to feminism in pop-culture.

At each turn I was assaulted with an unfamiliar vocabulary (ludic, libidinal economics, floating signifiers) and issues that I'd never begun to wonder about. I realized that through my high school career and at BYU, I'd never had to seriously confront current trends in literature, sociology, economics, politics, or religion. Up until now my education had taught me that history ended somewhere between World War II and the Vietnam War; William Faulkner and Flannery O'Connor were my experience with contemporary writers; I had a primitive concept of feminism, but only in a Mormon context; and homosexuality was simply a sad, disgusting perversity. As I listened to the speakers, I began to realize that I was not prepared to understand, much less converse about, anything that has happened in the world since my birth.

At the conference, one professor of gay studies from the University of Rhode Island distributed photocopied photographs by the controversial and recently deceased gay photographer, Frank Mapletorpe. The photos depicted scenes from the gay underground. Of course, these photos made me uncomfortable, and I don't believe I'll have prints made for my bedroom, but I had begun to be faced with the culture that I live in. The same culture that has helped make me.

After the series of lectures, we were invited to a

buffet at the Peery Hotel. The four of us talked among ourselves as we'd done throughout the entire conference, when we were approached by some of the speakers. We spent two hours talking with faculty and graduate students from Stanford, University of Rhode Island and other schools. Our being students from BYU was a novel notion among the speakers. Topics of conversation ranged from the future of Marxism in South America, lesbianism and homosexuality within religions, medieval and byzantine art, metaphysics and the Brady Bunch, and the virtues of MTV. Where would I have heard discussion like this on BYU campus?

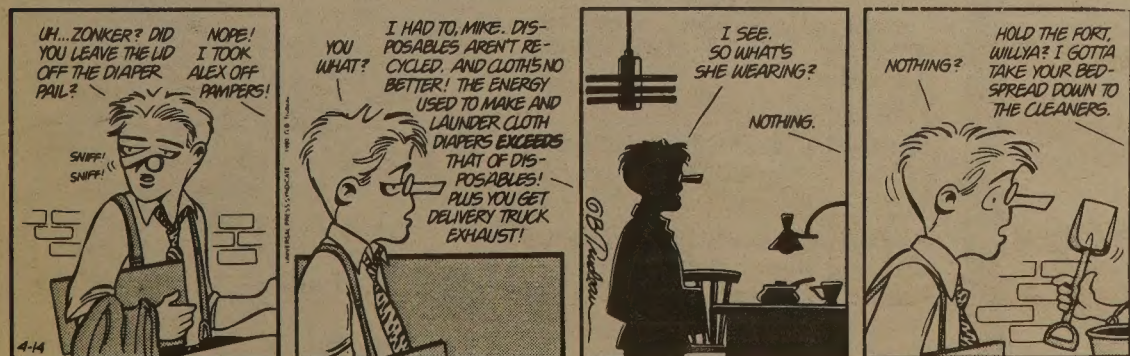
After being completely absorbed in the most interesting conversations I can ever remember having, one professor invited the four of us up to his room with some friends. I was wary, of course, realizing that not only our hosts but members of my own group were on the verge of being totally plastered. We looked at one another for a moment, and somehow the Gilgamesh in me broke loose and I said why not.

In the hotel room we continued our conversations though they were punctuated by uncontrollable fits of laughter. New people joined us, and soon I found myself at my first pot party. I watched these paradigms of academia fall to the floor in hysteric spasms, pour vodka into their hair, and pass around the wierdest shaped bong I'd ever seen. When one of the male professors began making overt moves on my male friend Jason (who was in no condition to "just say no"), I decided we'd better withdraw and begin the trek back to Provo.

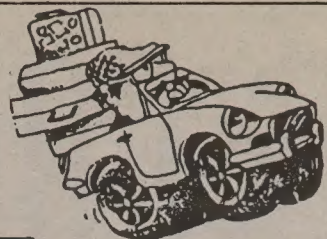
As I said earlier, BYU is a safe school to go to. We are obsessed with the past and we shun the present which will assuredly just get worse and worse. The only thing that we find admirable in studying the present is the discovery of the "signs of the times."

And I shouldn't dismiss the few professors here who are concerned with what is happening in the world. I've recently heard some enlightening discussions on poverty and homelessness in the US and the deteriorating environment. We at BYU can justify these topics, however, because they are moral concerns. What we choose to disregard is the amoral—the potentially immoral. Basically, anything that is happening in contemporary society.

At the conference, I asked two professors what the general reaction to BYU is among other Universities. I expected that they would answer that BYU is the poorest excuse for a University they'd ever seen. Instead they looked puzzled and admitted that they hadn't heard anything—negative or positive—about our school. A school is only as good as it proves itself to be good, one teacher explained. They taught me that if BYU cannot make an impact outside of its own campus boundaries or outside the religious community it serves, BYU will never be seriously admired or condemned by the academic world. And unless we (the faculty as well as the students) decide to address and concern ourselves with issues that are at the forefront of current academic concerns, we will continue to be a safe university where we can remain blind to the world and its present condition.



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the CALENDAR

Theatre Guide

Symphony Hall, 123 W. South Temple. SLC, Tickets: 533-6407

Capitol Theatre, 50 W. 200 S., SLC, Tickets: 533-6494 or 533-5555 (for Ballet West)

Salt Lake Repertory Theatre (City Rep), 148 S. Main SLC, Tickets: 532-6000

The Salt Lake Acting Company, 168 W. 500 N., SLC, Tickets: \$14.00-\$17.00, 363-0525

Hale Center Theatre, 2801 South Main, SLC, Tickets: \$4.00-\$7.00, 484, 9257

Pioneer Theatre Company, 1340 E. 300 S. SLC, Tickets: \$8.00-\$18.00, 581-6961

The Babcock Theatre, 300 S. University, SLC, Tickets: 581-6961

The Egyptian Theatre, Main Street, Park City, Tickets: 649-9371

Provo Towne Square Theatre, 100 N. 100 W., Provo, Tickets: \$3.00, 375-7300

Valley Center Playhouse, 780 N. 200 E., Lindon, Tickets: \$4.00 w/I.D., 785-1186

Film:

International Cinema, 250 SWKT

"Boyfriends and Girlfriends," 3:15, 5:15 & 9:15 p.m.

"The Orphans," 7:15 p.m.

Music:

Monica and Steve Call, faculty piano and tuba recital, Madsen Recital Hall, HFAC, 7:30 p.m., Free!

Student Recitals: Robert Nakea, piano, Madsen Recital Hall, HFAC, 6:00 p.m., Kimberly Bachelder, flute, Madsen Recital Hall, 7:30 p.m.

Friday, April 13

Theatre:

"Man and Superman," Pardoe Theatre, HFAC, 7:30 p.m., Tickets: 378-7447

"The House of Bernarda Alba," Babcock Theatre, 8:00 p.m.

"Rough Roads Ahead," Hale Center Theatre, 8:00 p.m.

"Charley's Aunt," City Rep, 7:30 p.m.

"The Road to Mecca," Salt Lake Acting Company, 8:00 p.m.

"Stop Sounding Like a Woman," Valley Center Playhouse, 7:30 p.m.

Film:

International Cinema, 250 SWKT

"Boyfriends and Girlfriends," 3:15 & 7:15 p.m.

"The Orphans," 5:15 & 9:15 p.m.

Film Society, 321 ELWC, \$1.00

"Rebel Without a Cause," 7:30, 10:00, & midnight

Music:

Mozart's *Requiem* and Symphony No. 35 in

Film Box

Varsity I:

378-3311, 4:30, 7:00, 9:30 p.m., \$1.00

April 6-12 "Dad"

April 13-19 "Back to the Future II"

April 20-23 Errol Flynn's "Robin Hood"

Varsity II:

7:00 & 9:30 p.m., \$1.00

April 13-16 "The Rescuers"

Late Night Flicks:

April 13 "Big Trouble in Little China"

Scera Theatre:

745 S. State, Orem, 225-2560

Cinema in Your Face:

45 W. 300 S., SLC, 364-3647

Movie Hotlines:

Academy Theatre: 373-4470

Mann 4 Central Square Theatre:

374-6061

Movies 8: 375-5667

Pioneer Twin Drive-In: 374-0521

Cineplex Odeon University 4

Cinemas: 224-6622

Carillon Square Theatres: 224-5112

D Major, Combined Choirs and Philharmonic Orchestra, deJong Concert Hall, HFAC, 7:30 p.m., Tickets: \$3.00 w/I.D., 378-7444

Utah Symphony, Respighi, Tailleferre, Mussorgsky, Symphony Hall, 8:00 p.m., Tickets: \$5.00 w/I.D., 533-6407

Special T.V.:

The Mormon Tabernacle choir's special concert with Kiri Te Kanawa and the Utah Symphony, Channel 7, 8:30 p.m.

Saturday, April 14

Theatre:

"Man and Superman," Pardoe Theatre, HFAC, 7:30 p.m., Tickets: 378-7447

"The Road to Mecca," Salt Lake Acting Company, 8:00 p.m.

"The House of Bernarda Alba," Babcock Theatre, 8:00 p.m.

"The Magician's Nephew," City Rep, 2:00 p.m.

"Charley's Aunt," City Rep, 7:30 p.m.

"Stop Sounding Like a Woman," Valley Center Playhouse, 7:30 p.m.

"Rough Roads Ahead," Hale Center Theatre, 8:00 p.m.

Film:

International Cinema, 250 SWKT

"The Orphans," 3:00 & 7:00 p.m.

"Boyfriends and Girlfriends," 5:0 & 9:00 p.m.

Film Society, 321 ELWC, \$1.00

"Rebel Without a Cause," 7:30, 10:00, & midnight

Music:

Temple Square Concert Series: Mozart's *Requiem*, BYU Philharmonic and Combined Choirs, Tabernacle, SLC, 7:30 p.m. Utah Symphony, Respighi, Tailleferre, Mussorgsky, Symphony Hall, 8:00 p.m., Tickets: \$5.00 w/I.D., 533-6407

Sunday, April 15

Happy Easter!

Music:

Temple Square Concert Series: The Jay Welch Chorale and Orchestra performing Faure's *Requiem*, Assembly Hall, SLC, 7:30 p.m.

Special T.V.:

Mormon Tabernacle Choir, Kiri Te Kanawa, and the Utah Symphony join for a special concert, Channel 7, 8:00 p.m.

Monday, April 16

Theatre:

"Rough Roads Ahead," Hale Center Theatre, 8:00 p.m.

"Stop Sounding Like a Woman," Valley Center Playhouse, 7:30 p.m.

"The Magician's Nephew," City Rep, 7:30 p.m.

Tuesday, April 17

Lecture:

Dr. Carlos Tablada, noted Cuban economist, on "Che Guevara and the Fight for Socialism in Cuba Today," Ballroom, Olpin Union, U of U, 12:00 noon; public meeting at 7:00 p.m., The Little Theatre, Olpin Union, U of U

Theatre:

"The Road to Mecca," Salt Lake Acting Company, 7:30 p.m.

Music:

Beethoven's Sonata in D Minor, Jeffrey Shumway, Madsen Recital Hall, HFAC, 7:30 p.m., Free! University Chorale, deJong Concert Hall, HFAC, 7:30p.m., Free! Honors String Quartet, Madsen Recital Hall, HFAC, 6:00 p.m., Free!

Sports:

BYU baseball vs. UNLV, 12:00 noon

Wednesday, April 18

Theatre:

"The Road to Mecca," Salt Lake Acting Company, 7:30 p.m.

Thursday, April 19

Theatre:

"The Road to Mecca," Salt Lake Acting Company, 7:30 p.m.

"A Prelude of Love," Hale Center Theatre, 8:00 p.m.

"The House of Bernarda Alba," Babcock Theatre, 8:00 p.m.

Friday, April 20

Theatre:

"The Road to Mecca," Salt Lake Acting Company, 8:00 p.m.

"The Magician's Nephew," City Rep, 7:30 p.m.

"The House of Bernarda Alba," Babcock Theatre, 8:00 p.m.

"A Prelude of Love," Hale Center Theatre, 8:00 p.m.

"Stop Sounding Like a Woman," Valley Center Playhouse, 7:30 p.m.

Music:

Temple Square Concert Series: Jeffrey Shumway, Beethoven Piano Recital Series #8, Assembly Hall, SLC, 7:30p.m., Free! Utah Symphony, Walton, Previn, Franck & Strauss, Symphony Hall, SLC, 8:00 p.m., Tickets: \$5.00 w/I.D., 533-6407

Editor's Choice

GRADUATION! Don't forget to send cards and flowers to your favorite graduating Seniors!

Since *Student Review* comes out only once a month during Spring and Summer, here's some do-it-yourself calendar planning tips: clip out the Theatre Guide in the top left hand corner, and call the theatres to keep yourself posted (you can laminate the Theatre Guide, or for that matter the entire paper, at the Information Desk on the text floor of the Bookstore). Also, for campus events check the Information Desk in the Wilkinson Center.

Be sure to see Mozart's *Requiem* and Haffner Symphony with the Combined Choirs and Philharmonic Orchestra, Fri. 13: deJong Concert Hall, Sat. 14: Tabernacle, SLC

Wednesday, April 11

Theatre:

"Man and Superman," Pardoe Theatre, HFAC, 7:30 p.m., Tickets: 378-7447

"The Road to Mecca," Salt Lake Acting Company, 7:30 p.m.

"Rough Roads Ahead," Hale Center Theatre, 8:00 p.m.

Film:

International Cinema, 250 SWKT

"The Orphans," 3:15 p.m.

"Boyfriends and Girlfriends," 5:15, 7:15 & 9:15 p.m.

Music:

Synthesis jazz ensemble, deJong Concert Hall, HFAC, 7:30 p.m., Tickets: \$3.00 w/I.D., 378-7444

Deseret String Quartet, Madsen Recital Hall, HFAC, 7:30 p.m., Free!

Sports:

BYU volleyball vs. Cal State-Northridge, 7:30 p.m.

Thursday, April 12

Lecture:

"Taiwan's Relations with Mainland China," David N. Laux, 238 Clark Bldg., 11:00 a.m.

Theatre:

"Man and Superman," Pardoe Theatre, HFAC, 7:30 p.m., Tickets: 378-7447

"The House of Bernarda Alba," Babcock Theatre, 8:00 p.m.

"Rough Roads Ahead," Hale Center Theatre, 8:00 p.m.

"The Road to Mecca," Salt Lake Acting Company, 7:30 p.m.

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